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strates that in so far as pantheism is pessimistic it has a deadening effect, and reasonably advises all pantheists to take up a better, optimistic religion, which will put more life into the belief, more energy into the believer, and more happiness into the world. We agree fully that religion ought to make the whole world happier and that pantheism has not done much for the world at large. Only we question whether belief can be set aside for practical reasons, and whether the test of intellectual validity is to be found in the stimulus it exerts upon the believer's morale.

E. WASHBURN HOPKINS.

YALE UNIVERSITY.

THE RELIGIOUS TEACHING OF THE OLD TESTAMENT. ALBERT C. KNUDSON.
The Abingdon Press. 1918. Pp. 416. \$2.50.

Consideration of the influence which this book is likely to exercise in the great Methodist denomination makes one feel grateful that Professor Knudson has done such a careful and scholarly piece of work. Only fourteen years ago his predecessor, Professor Hinckley G. Mitchell, lost his chair in Boston University because he would not assert the historicity of the early chapters of Genesis. The Board of Bishops of the Methodist Episcopal Church regarded this as sufficient ground for refusing to confirm his reappointment to the chair of Hebrew and Old Testament Exegesis.

But a decade has wrought great changes. A sound, judicious progressiveness is apparently in the ascendant and this book is to be welcomed as one of its products. The author stands squarely upon the solid gains of modern biblical criticism in his presentation of the religious teaching of the Old Testament. This is quite evident in the excellent opening chapter, which gives an outline of the development of Old Testament religion and literature. One wonders, however, whether he has gained as much as he has lost by adopting the topical mode of discussion, even if he had in mind primarily the practical needs of the preacher. There are some aspects of Israel's religion that can be treated apart from the general history of the people. But others are deprived of a large measure of their human interest by dissociation from the historical movements in which they originated. It is difficult to see how the religious significance and consequences of the Deuteronomic movement can be presented under a topical treatment which focuses attention on certain abstract features of Israel's religion. But we must assume that the author accepted the disadvantages of this method to achieve certain ends which he had in view.

The author has grouped the contents of this book under two main headings: God and Angels, and Man and Redemption. Under the first he discusses in seven chapters the following aspects of the Old Testament conception of God: personality, unity, spirituality, power, holiness, righteousness, and love. The chapter on "Angels and Other Divine Beings" forms the eighth and concluding chapter of this part of the book, the last three pages being devoted to the development of the idea of Satan. The seven chapters of the second part deal successively with the following topics: the nature of man, the doctrine of sin, the problem of suffering, forgiveness and atonement, nationalism and individualism, the Messianic hope, and the future life.

In his introductory chapter Professor Knudson has forcefully pointed out that the ancients were little concerned with abstractions; that in order to interpret their religious ideas with historical justice one must remember that they dealt with the concrete and the tangible. One cannot help feeling that the author set himself a difficult task when he, therefore, begins to discuss, to the extent of about twenty pages each, the personality, unity, and spirituality of God. These aspects of the Old Testament conception of God obviously were rarely direct objects of Hebrew thought, but are a modern theological distillate from what they said or implied. Professor Knudson is far too good a scholar not to have been conscious of this difficulty, and one becomes genuinely interested in the skill with which he holds a middle course between these abstract topics and the historical reality.

In his broader conclusions the author, where two views are possible, leans to the conservative side. In the preface he declares it to be a contention of his book that the literary prophets were not the creators of ethical monotheism; that "the higher faith of Israel may be traced back into the pre-prophetic period," and that "its germ is to be found in the teaching of Moses." However, since he does not credit Moses (p. 79) with more than the establishment of monolatry, without denial of the existence of other gods, this germinal Mosaic monotheism had more to grow out of than to grow into before the time of Amos. If the decalogue is to be ascribed to Moses on the ground that "between the time of Moses and that of Amos there was no event and no personality significant enough to be regarded as the starting point of so far-reaching a change in the conception of the character of Yahweh," one wonders why he should think this period favorable for the development of ethical monotheism. It should be noted, *en passant*, that it is not strictly accurate to speak of a "unan-

imous biblical tradition ascribing the Decalogue to Moses." Professor Knudson, of course, means the ethical decalogue which was unknown to J, the oldest stratum of the Hebrew tradition. It should be mentioned also that to speak of the "calf-worship" of the Israelites without explaining that by golden calves were meant little bull-images used to represent the Baals as well as Jahveh, is misleading for the general reader. This indeed is one of the points at which the pre-Deuteronomic syncretism of Baal-Jahveh, which the author minimizes, comes to expression.

In the chapters that deal with the place of the individual in the religion of early Israel and with the history of the Messianic hope, Professor Knudson calls for a reconsideration and revision of views now generally held. He thinks it "a mistake to regard Jeremiah and Ezekiel as marking the beginning of individualism." He also holds that there was a more or less developed Messianic eschatology behind the preaching of the eighth-century prophets, and that the ethical idealism of the seers and singers of Israel sprang from their Messianic hope. "Their eschatology constituted the very atmosphere of their religious life." In this the reviewer cannot follow him. But to attempt a critical estimate of these and other positions taken by the author does not lie within the scope of this review. Professor Knudson has presented his evidence in carefully reasoned discussions which will interest serious-minded readers and richly deserve the attention of scholars. He is a man of learning and wide reading. He knows the literature of his subject, states the facts comprehensively, and has a keen eye for their practical bearings. His conclusions are set forth with admirable lucidity, and often with stimulating suggestiveness. In short, the book reflects honor upon the biblical scholarship of American Methodism, and we warmly commend it to the attention of all students of the Old Testament.

WILLIAM FREDERIC BADÉ.

PACIFIC SCHOOL OF RELIGION.

ISRAEL'S SETTLEMENT IN CANAAN. C. F. BURNEY, D.LITT. Published for the British Academy, London, 1918. Pp. xi, 104. \$1.60.

With the march of archæological discovery the problem of the origins of Israel becomes an increasingly complex one. Dr. Burney does well therefore to make it the subject of his Schweich Lectures. The impulse came to him through investigation of the historical content of Judges in his recently published commentary on that book. From this vantage point he has surveyed the question in its various